



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Volume I.

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Number 20.

Principles of Nature.

For the Spiritual Telegraph.

The Spiritual World—What and Where it is.
NO. III.

S. B. BRITTAN:

Dear Sir: I have said that the phenomena of dreaming and somnambulism, which are but induced and systematized dreaming, prove a grand law of human life. That fugitive, airy and unreal as they seem, when contrasted with the waking state, they nevertheless are as real and palpable when enjoyed, or during their experience, as any waking scenes. They have great psychological value. Let us examine them a little: Have you any right to constitute your waking life the standard by which you judge of their reality? I say you have not; because you have not a commensurate experience and memory of the dream-life; give the dream-life a fair chance and try its reality by a just standard or rule. Suppose every evening at six o'clock you lay down, and as you fall asleep you wake up in a dream, which continues and is marked with as much brightness and as distinct a consciousness as your outer-day life. In it you propose to yourself ends, and devise schemes, and carry them out with as much particularity, energy, intelligence and passion, as you do in your ordinary waking life; and while you dream, too, your memory of the waking life appears to you dim and shadowy, as your dreams appear to the outward life. Regularly at six the next morning you wake up and pursue your mundane vocations. At six next evening you again fall asleep and pursue the transactions of your dream-life until six next morning; and so forth. I ask if you would have any right to erect one into a standard by which to denounce the other as vapory and unreal? We are accustomed to regard the dream-life as unreal, fragmentary and fugacious because we can not carry over a clear and perfect recollection of its scenes and transactions into waking life: They fade out of our memory as soon as we open our eyes; one side or faculty of the brain arousing itself in advance of another, destroys their coherency and harmony and makes them appear fragmentary and confused. But even taking the case as it stands, we have no right to deny its actuality. All the laws of nature and spirit are immutable and eternal, and without any exceptions, and one is as perfect and indispensable as another. The phenomena of dreaming prove a law of man's spiritual or ideal being. We all have been there and have seen and heard, and when a thing is proved it can't be more so. Now I am inclined to the belief that ever in the hours of sleep the spirit of man is up and doing in an inner life; actualizing its ideal life in a world internal to, and above, the natural life. But its experience is not carried over to its outer memory, but stops at the precincts of solar light. The profounder the sleep, the more perfect its oblivion to mundane memory. Many reasons force upon me this conviction. Life is perpetual activity—activity in *se*; Death is inertia or quiescence. And if the spirit of man truly lives, it is everlastingly vigilant. When I say "activity in *se*," I mean that activity we all have in God, in virtue of our Divine genesis. The very being of the spirit is *doing*, and when it ceases to do, it ceases to be—which is as impossible as it is for God to cease to be and do. Moreover, some acute and profound thinkers hold that this life, from the cradle to the grave, is but a dream; that we had an individualized preexistence, and that we are now only laid down to sleep, and are dreaming; and by and by, at physical dissolution, we will wake up again to our real life, refreshed and ready to enter upon its felicitous

duties; thus amplifying this law of sleeping and waking to a grand scope. Now I am unable to say how this is. Many analogies affirm it. I will keep looking at it occasionally, when I feel in the proper mood, and try and arrive at some definite and correct conclusions in regard to it. My present purpose is to show, that the ideal world is the real and substantial world, and that this world is only the unsubstantial and fleeting shadow of it. That being ideal, it is not dominated or duressed by the laws of time and space, while yet the things of it appear to our sensational perceptions as vividly, tangible, and real as things here do; just as objects appear to us in our dreams, which are transient glimpses or fading transcripts of the Spiritual World—real *bona fide* Spiritual experience. In illustration of the foregoing, and in proof that the ideal of all men is externally actualized in the Spiritual World, let me conclude this paper by introducing the following dream of the celebrated Dr. Doddridge, which I find in the *Intellectual Repository*, for October, 1848:

DR. DODDRIDGE'S DREAM.

It is not strange that such a man as Dr. Doddridge, who lived as every Christian ought to live, in intimate communion with God daily, quite in the precincts of heaven, and whose heart and soul were continually anticipating the joys of that glorious world, should have been the subject of the following remarkable dream: "Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, [i. e. between death and the supposed resurrection of the body] and the probability that at the instant of dissolution it was not introduced into the presence of the heavenly hosts, and the splendors around the throne of God. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in the 'visions of the night' he dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he had exchanged the prison-house and sufferings of mortality for a state of liberty and happiness. Imbodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea, was visible. There was nought to be seen below, save the melancholy group of friends, weeping around his lifeless remains.

"Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his change, but, by some mysterious power, utterance was denied; and as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air; their forms became more and more distant, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies, with a venerable figure at his side guiding his mysterious movement, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They traveled through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that flitted across their path, the guide informed him that the palace he beheld was for the present to be his mansion of rest. Gazing upon its splendor, he replied, that while on earth he had heard that eye had not seen, nor had the ear heard, nor could it enter the heart of man to conceive the

things which God had prepared for those who love Him; but notwithstanding the building to which they were then rapidly approaching was superior to anything he had before seen, yet its grandeur did not exceed the conceptions he had formed. The guide made no reply; they were already at the door, and entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table covered with a snow-white cloth, a golden cup, and a cluster of grapes, and there he said he must remain, for he would receive, in a short time, a visit from the Lord of the mansion; and that, during the interval before his arrival, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection, he found to his astonishment that they formed a complete biography of his own life. Here he saw upon the canvas, angels, though unseen, had ever been his familiar attendants, and, sent by God, they had sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable, had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived; the door opened, and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sank down at his feet completely overcome by his majestic presence. His Lord gently raised him from the ground, and taking his hand, led him forward to the table. He pressed with his fingers the juice of the grapes into the cup, and after having drank himself, presented it to him, saying: "This is the new wine in my Father's kingdom." No sooner had he partaken, than all uneasy sensations vanished. Perfect love had cast out fear, and he conversed with his Savior as an intimate friend. Like the silver rippling of the summer sea, he heard fall from his lips the grateful approbation, 'Thy labors are over, thy work is approved, rich and glorious is thy reward.' Thrilled with an unspeakable bliss that glided into the very depth of his soul, he suddenly saw glories upon glories bursting upon his view. The Doctor awoke. Tears of rapture, from his joyful interview, were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness."

W. S. COURTNEY.

SEYMOUR, Sept. 2, 1852.

BRO. BRITTAN: Dear Sir: Our Spiritual friend, the TELEGRAPH, has of late come to us so richly laden with good tidings from the Spirit-land, that I have felt little inclination myself to occupy its columns; in fact, though I have witnessed much of the operations of Spiritualism, in our neighboring towns and villages, yet I have not, until recently, seen anything which led me to hope, even, that any spirits, other than old "Ardent" himself, would ever obtain a foothold here. Last week, however, the campaign opened in earnest, and one of the strongest opponents of Spiritualism is being developed as a writing medium, much

against his will, and of course greatly to his surprise. He says that he does not know by what power he is controlled, but he is perfectly sure that it was not a "humbug" which had hold of his arm, controlling it most powerfully for nearly two hours, further, "deponet saith not."

The chief topic of conversation at the present time seems to be the "rappings," and, of course, the majority of our citizens are not at all delicate in their choice of the epithets which they hurl, with due zeal and desperation, at the devoted heads of those of us who are so "insane" as to be unable to deny the evidence of our own senses, or say, with one of our learned savans, "I would not believe even were a spirit to appear before my eyes, clothed in the robes of immortality"! Verily, 'they would not be persuaded though one should rise from the dead.' This is certainly a strange world! From our youth up, we have been taught, in the main, the self-same doctrine which we now advocate, and now that we are able to come out boldly and profess a living faith in the glorious realities of the inner life, all the combined "wisdom" of the world wags its head in profound derision, and cries, "humbug"! "delusion"! But when we come to regard the claims of Spiritualism by the light of reason, what, I ask, is there so irrational about them?

I have this day received a letter from a Congregationalist minister in Ohio, in which occur the following passages: "It is with no other feelings than those of candor and serious consideration that I allow myself to speak of the Spiritual manifestations. I certainly do not know of any good reason to doubt that the spirits of our departed friends may attend us, at times, along the pathway of life, hovering over and watching about us. This I have often preached, and I certainly preach nothing but what I firmly believe; and though I have sometimes doubted whether it was the will of God that departed spirits should communicate with mortals here, the possibility of such a thing I never doubt." Well, then, if it is reasonable to suppose that departed spirits are permitted to revisit the earth, and act as guardians and guides to those they loved while in the form, and if the teachings of the Bible are correct—regarding the power which spirits once had, of communicating with, and appearing to, the inhabitants of earth—then would it not be irrational to suppose—in the absence of proof to the contrary—that the intercommunication between the two worlds, had been suddenly and forever cut off?

But, sir, manifestly, the end of these things is not yet; and until our opponents bring into the field weapons of warfare more potent than vulgar insolence, or the vituperations of presumptuous ignorance, I have no fears for the downfall of our glorious faith. No, Sir; our course is onward! the day is advancing; the Sun of eternal Truth has arisen from behind the dusky hills of Error and Superstition, and its resplendent beams have penetrated even the "dark valley and shadow of death. The tyrant is bound in chains. Truth is now borne along as on lightning-wings, and to thousands of anxious souls it is the welcome assurance of an existence, deathless, and glorious, beyond the grave.

Yours, firm in the New Faith, J. W. S.

THOUGHTS FOR THE BEREAVED.

BY NELSON BROWN.

I.
All earthly ills are evils but in seeming—
Even blessings in disguise;
The Sun, behind the clouds, is brightly beaming,
When hidden from our eyes.
It changeth not; a mission wise is given
Unto each cloudy sky;
Thus are the ills appointed us of Heaven—
Kind in their ministry.

II.
We do not die! The ones of our affection
Pass to a higher life;
Their transit is unto a resurrection
Where purer bliss is rife—
Unto the spheres, where the soul's expansion
Shall unobstructed be;
Where, in the brighter and immortal mansion,
We shall the angels see.

III.
Not to Earth's gifted ones is always given
The largest meed of years;
The souls God needeth most in yonder Heaven
He calls from earthly spheres:
There is no death to Faith's brighter vision—
Death is the friendly door
Through which the good pass to the Life Elysian,
Where Christ hath gone before.

Electricity loose in Cincinnati.

We solicit the attention of Dr. Taylor of Petersham, and of the Boston Medical and Surgical Journal to the case described below. Gentlemen, the problem which involves the relations of "Vitalized Electricity" to the vital interests of landlords is respectfully submitted:

A HAUNTED HOUSE ON FIFTH-ST., CINCINNATI.

On that great shopping thoroughfare—Fifth-st.—in the heart of the city, between Western row and John, there is a fine modern built brick house of three stories, containing a store-room and eight or ten other large rooms. Investigation has developed nothing remarkable in the construction or appearance of any portion of the house, which is altogether a desirable residence. The property is owned by a widow lady, Mrs. Warfield, who sometime since leased it for a term of years to a Mr. Wales; Mr. W. soon after transferred his lease to Mr. James, and Mr. J. recently sold it to Mr. Carter. The latter gentleman occupies the store-room, and a few days since rented the other part of the building to a Mr. Edwards as a boarding-house. Mr. E. had been in the house but a few days—just long enough to get comfortably fixed—when, on last Wednesday evening, about 10 o'clock, a noise similar to the discharge of a pistol was heard in an upper front room, but on examination no cause for the report could be ascertained. Several hours afterward, and when the family and boarders had retired, a succession of reports were heard by all the inmates of the house, accompanied by loud screams from a room where were several young lady boarders and a daughter of Mr. Edwards. The whole house was aroused, and rushing in the direction of the noise, found the young ladies in the utmost trepidation from terror. They declared that the "pistol shots" were made at their bed-side, repeated as from a revolver, and that they distinctly saw flashes of red light following each report. One of the girls, pale and almost senseless from fright, affirmed that just at the moment of the sounds, a tall, dark figure twice stooped over her pillow. Such was the excited condition of the whole family, that cots were prepared for all in one room, and the remainder of the night was passed in company, but no further disturbance was experienced.

On Thursday, at about noon, another sharp report was made in the kitchen, and for several hours during the day a noise was heard in the dining-room resembling the pawing of a horse or the morticing of a carpenter in heavy timber.

The occupant, not inclined to pass another night in a manner so disagreeable, and unable to retain his boarders there, rented another house and moved out on Thursday. A party of persons, curious in such matters, spent the night there but no noises were heard.

The owner of the property threatens to sue the tenant for damages in giving the house the character of being "haunted," by circulating tales, and leaving the place; while Mr. E. thinks that damages should be given him, inasmuch as he was not informed of the reports previous to his renting it, which he understands were currently believed in the neighborhood regarding its "ghosts." Not only has the matter taken this phase, but the present lessee, upon the same grounds, demands the annulling of his contract, and so all that have been concerned in the building, are asking reparation for their losses.

Taking this affair altogether it is most curious. The residents in the vicinity say that the building has borne the character of a "haunted house" for several years, and that no family has been willing, of late, to remain any great length of time; the noises frighten them away.

As there is always a solution to such mystery, we inquired after it, and was informed by one person that a carpenter, whose shop had occupied the ground, had been murdered there, that he could not rest until he had been revenged, and that he would reveal all to a "writing medium." Another report was, that the celebrated clairvoyant, Mrs. Bushnel, had reported a conversation which she had with the restless spirit, which revealed that it was a man whose last will had been destroyed with the design of defrauding an orphan girl, and that when reparation was made he would cease to trouble the house! It was also reported that parties residing in the city were implicated in the unholy transaction, and that efforts were silently making to bring them to justice, and restore to the orphan what she long since should have possessed—a goodly fortune!

All this gossip we relate as it is current in the neighborhood of the "haunted house," and say nothing in regard to the correctness of any portion, save that the noises are heard—of this there is no question, and the solution of the matter would make an interesting page along-side the story of the "Cock-lane Ghost."—Cincinnati Gazette.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, SEPT. 18.

ALL BEING FREE, EACH MUST ANSWER FOR HIMSELF; AND WHERE NO RESTRICTIONS ARE IMPOSED, NO ACCOUNTABILITY WILL BE ACKNOWLEDGED.

MATERIALISM AND SPIRITUALISM.

We have already had occasion to refer to the distinctions between the Spiritual Philosophy and the old system of Materialism which is involved with modern Theology and popular Infidelity. We had not space, in our last issue, to pursue the contrast, nor do the columns of this paper afford sufficient room to treat the subject at length; but we may briefly notice several other points of difference in which the distinction is conspicuous and fundamental. The various hypotheses and formularies in philosophy and theology are subordinate to, and comprehended in, the Materialism and Spiritualism of which we speak. These two cardinal systems involve radical distinctions, as will be perceived if we regard the ideas they inculcate concerning religious worship, the Spirit-world and the nature of its immortal inhabitants.

Popular Materialism makes its sacred books, creeds and rituals—which at best are but imperfect aids to spiritual development—superior to the soul itself. Its treasures are ancient authorities rather than living ideas. It insists on ceremonial observances to the neglect of divine charities, and supports, at vast expense, imposing church establishments which foster the pride of the priesthood, and lead the soul to pay homage to dim shadows and material images instead of living and divine realities. The splendid temple, the eloquent minister and the cathedral worship, as well as the venerable relics and images of saints, wrought in marble or on canvas, are useful so long as they conspire to attract the soul to the Infinite Source of all divine impulsion. But when the spirit is diverted—is led astray—and is left to bow before objects unworthy of its adoration; when the religious thought is not quickened by its sacred symbols but is buried beneath them, in these outward forms, Religion loses its spirituality; the faith of the church is materialized, and its worship becomes idolatrous.

In the light of Spiritualism—which is but another name for Christianity—the Spirit—the MAN—is the great essential fact to which all systems of theology; all forms of worship; all ideal conceptions of the Infinite and the beautiful; all thought and aspiration, and all specific modes of action, are merely phenomenal and instrumental. The objects of the Earth-life are seen to be apparent and temporal—and with these the materialist is in intimate correspondence; while the things that are not seen, with the outward eye, are discovered to be real and eternal, and these are only disclosed to those who are "in the spirit." Only a religion that is profoundly spiritual can ever lead the soul away from the visible objects and formal exercises which materialize its worship, and introduce it to those sublime, inward realities which constitute the sources of its inspiration, and the immortal springs of the noblest thought and action. That men still reverence the letter and form, above the spirit and power, of their religion, is a fact which no illustration of ours can render more apparent; but if there be any who yet "live in the spirit" an earnest labor is required at their hands: The wandering world and even the church must be taught to worship the Father in spirit and in truth; and men must learn that a spontaneous spiritual offering is not less acceptable when it is voiceless as the incense of flowers or the light of the silent stars.

The ideas of the Spirit-world, inculcated by the two systems under consideration, are not less diverse. A fixed locality, physical elements, and forms tangible to the grosser sense, are the predominant ideas of the old philosophy and theology. To illustrate the materialism of this system, and to confirm the truth of our remark, we invite the attention of the reader to the following paragraph, which recently appeared and made the circuit of the religious and secular press:

"HEAVEN AND HELL.—Rev. Dr. Porter, a Presbyterian, of Memphis, is now preaching a series of astronomical sermons, in order to prove the locality of Heaven and Hell. The 'Happy Place' he locates in the solar system—in the sun. The 'Other Place' he fixes outside of the solar and astral systems, in the 'outer darkness,' beyond the light of the sun and stars, where the planets, comets and lost worlds, which have violated the great laws of their existence, are darkened forever on their returnless courses through eternal space."

Thus, according to the material theology, Heaven and Hell are local habitations, rather than conditions of the soul or states of being. Heaven, in the mind of this theological exponent, is 'within the solar system'—probably 'in the Sun.' The regions of the blest must

be in close proximity to that body, or the spirits might be troubled to see distinctly without glasses and artificial light! The infernal abodes are located without the boundaries of Creation, in the waste room, or unsettled territories in space, which are supposed to be used as a sort of receptacle for the refuse elements of the Universe; and to that distant bourne the planets, which have not moved according to law, and those comets which have raised a disturbance by their irregular habits and careless deportment, are sent as a righteous retribution for their misconduct. And as they are turned out and banished beyond the light of sun and stars, it follows that Hell is dark, and its inhabitants can not see. And this is a theologian's idea of the invisible world! The whole conception is material to the last degree, and its claims to Christian authority but render its grossness the more apparent, by the vivid contrast to which our attention is thus invited.

The Spiritual World, viewed in the light of the New Philosophy, sustains no specific relations to the solar and astral systems. Spiritualism makes the spirits' vision quite independent of the solar ray and of the star light. The darkness and gloom of its hell are the result of the perverted exercise of its faculties, and are evolved from the soul's contact with the world of flesh and sense. Its Hell is preeminently here, where men entertain vague and material views of God and his government, and of human nature, duty and destiny; and however deep and dark the shadows that envelop the soul, in its present or future being, they will gradually pass away as it pursues the endless cycle of its immortal life. The Heaven of Spiritualism has no need of the sun to shine in its celestial realms, for the Lord is the light of it, and the darkness of the natural sphere can not obscure the vision of the spirit. That state of spiritual exaltation, in which the enlightened soul enjoys the companionship of angels, and uninterrupted intercourse with the spirits of just men, who are being perfected in the wisdom of the higher life, is its appropriate Heaven. It follows, therefore, that Heaven is here—there—yonder—it is everywhere, wherever the powers and relations of the soul are duly harmonized. "Behold the kingdom of God is within you!"

NEW ARRANGEMENT.

It will be perceived by reference to the advertisement on the last page of this paper, that Mr. CHARLES PARTRIDGE is now associated with the undersigned in the proprietorship of the SHEKINAH, and that the work will hereafter be issued Monthly, from the office of the *Spiritual Telegraph*. I am happy to inform the patrons of the SHEKINAH, and all others who may feel an interest in its success, that the work will soon appear under far more favorable auspices, and that the same assurance which was given to the subscribers of the *Telegraph*, as to its continuance, is also extended to the SHEKINAH. I trust that this announcement will be promptly responded to by a more general and vigorous effort in its behalf. With a grateful remembrance of the encouragement hitherto extended to our own humble efforts, we are prepared, with increased facilities and improved prospects of success and usefulness, to go on our way rejoicing.

S. B. BRITTAN.

Mr. Elmer's Facts and Authorities.

Our readers may remember that Mr. Rufus Elmer, in number four of his facts—published in the *Telegraph* of August 3d—gave an account of a remarkable example of spiritual visitation in which a distinguished spiritualist was released from a cruel incarceration. We suspected, at the first glance, that friend Elmer had resolved, in his good natured way, to test the faith of persons who make loud pretensions to a belief in the Bible miracles, and that, for this purpose, he had paraphrased the Scripture account of St. Peter's liberation from prison. Notwithstanding the writer's strict adherence to the essential facts and circumstances, embodied in the published minutes of the proceedings of the Apostles, his account has excited many doubts and much skepticism, chiefly in religious circles. The writer of "Spiritual Facts" has received numerous letters, calling on him to authenticate the statements contained in his 'number four.' It appears that some *clergymen* do not believe the report, and many Evangelical Christians deny the possibility of such an occurrence. The Jews denied Christ and crucified him, because he did not come in the precise manner in which they expected, and it would seem that those who now profess to be his best friends are ready to dispute the validity of his claims, and the manifestations of his spiritual presence and power, the moment those claims and these manifestations are divorced—even in appearance—from the letter of the Apostolic record.

We can not say how far this mode, of illustrating the faithfulness of "faith," may commend itself to the reader's approbation; but it may subserve a righteous purpose, if it shall awaken one imprisoned spirit to a consciousness that, "the faith once delivered to the saints," is intombed in the flesh, and now chiefly remains in hereditary impressions stereotyped in

the human brain. When shall the SOUL be consecrated by the indwelling divinity of a LIVING FAITH?

SPRINGFIELD, Aug., 1852.

DEAR BRITTAN: I have often been forced to suspect that should Christ come to us, as he came to his ancient people, the members of his church might be quite indifferent to his presence, and, perhaps, be the last to accredit his claims. I leave the readers of the *Telegraph* to judge whether my single experiment in faith-measuring illustrates the correctness of my impression.

Those who have requested the particulars of the instance of Spiritual Manifestations, recorded in the fourth number of my facts, should bear in mind that I did not say that, every member of the twelve churches of Springfield really believed the story, but only that, without an exception, they professed to. And, moreover, they profess to believe in far more wonderful Spiritual Manifestations said to have occurred eighteen hundred years ago. They only deny such as approximate our own time and are susceptible of demonstration.

'Behold! ye despisers who wonder and perish! for I work a work in your day, which ye will in no wise believe, though a man—or any number of men—declare it unto you!'

The facts, contained in the article referred to, have already been placed before the public, sustained by evidence and sanctioned by authority which Spiritualists think should silence all evils, and remove all doubts, except among those whose professed piety is only exceeded by their practical infidelity.

Be it known to all men that the required authority, may be found in the xliii chapter of the Acts of the Apostles.

RUFUS ELMER.

Baptism by the Spirits.

FRIEND BRITTAN:

Permit me to relate an incident which took place in this city a short time since. The story is certainly too good to be lost:

A lady—the wife of a certain officer in a Presbyterian Church—who is a partial believer in Spiritual Manifestations, was so far under the influence of spirits, that her hands were moved and made to perform some very singular gestures. This new mode of doing business was not very pleasing to the lady, and caused her to be a little frightened. One day, seeing their clergyman, Doctor —, passing, the latter was invited in to witness the phenomena, and to render assistance if possible. As the Doctor entered the room, the lady shook hands with him cordially, but found it easier to commence than to leave off. After shaking hands for some time, the hands commenced patting the Doctor on the shoulders, head and ears, to the confusion of both parties. The Doctor then advised that the hands be immersed in cold water, with a view to disengage the electricity, of which he said the lady was overcharged. When the water was procured, the motion of the hands became more violent, and manifested a repugnance to the water-cure. With a little assistance, however, the hands were finally immersed, when they at once commenced throwing the water so plentifully over the Doctor's head and shoulders, that he was compelled to beat a hasty retreat, carrying with him the marks of water baptism at spirit-hands.

It is hoped that the Doctor after this experience in the Spiritual-electrical fountain bath, will have a little more charity for his *rapping sisters*, as he terms them, and not again assail them from the pulpit, as void of common sense

A SPIRITUALIST.

TROY, Sept. 1, 1852.

Telegraphing by the Spirits.

BEAVER, August 25, 1852.

S. B. BRITTAN:

Dear Sir: Somewhat more than a year since a lady, who was a medium for sounds, and a clairvoyant, was a guest at my house, through whom we had ample opportunities of "testing the spirits." She was a total stranger to us, except by reputation, and was ignorant of our family and connections. During her sojourn, one morning, at breakfast, there came a lustrous rapping on the table, calling for the alphabet. We inquired, in order, who was the person to be addressed, and I was designated. I then requested, as a preliminary, that the name of the spirit should be communicated, to which a hearty "yes" was given. I then received the following communication:

"Joseph Barker: I want to prepare your mind for further trials. I am your friend. We will commune together often in spirit, as we have done, only more familiarly, because you are becoming a medium. You will have important revelations by visions. Ask questions."

I did as desired, and sure enough, was apprised of trials, which came precisely as foretold, though there was then, beyond this communication, not a particle of reason for apprehending them.

You may imagine the surprise I experienced on receiving this communication, when I state

that the uncle from whom it purported to come, (and, as I believe, it did come,) was wholly unknown, even by name, to the medium, and scarcely even by name to the rest of the company; and that I had not been thinking of him myself. He died in a distant State, more than twenty-five years ago.

My object, however, in presenting this communication, which told me I was becoming a medium, is to explain what is to follow: Last Spring I was tempted to try whether I could become a medium for writing or not. I was astonished to find my hand moved and writings produced, without the slightest agency of my will over the action of the muscles of my hand and arm. This was a phenomenon I could only explain on the Spiritual theory. The communications I received in this way purported, generally, to come from my brother's spirit, who, as stated in my previous letter, promised never to leave nor forsake me, and related to family affairs.

I am not the softest willed gentleman in the world, I may confess, and as the ideas which my pen thus—unwilled by me—wrote out, were also distilled through my mind. I began to experiment, to see what will would do. I found by a strong exertion of my will that I could alter and remodel the idea formed, and in the act of expression. This was enough for me—here came doubt, and with it, reliance was gone. So I gave the matter up, and seldom ventured to write, considering myself unsafe, to say the least of it.

However, on Saturday morning, July 24, 1852, I awoke unusually, at about three o'clock. I tried to compose myself to sleep, but was prevented by a cacœthes, saying: "Write, write." I resisted this, for I had lost faith—though "write, write" was as pertinacious an impulse as mine to sleep.

This propensity, or proclivity, or whatever else you may deem it, was so strong that I finally yielded to it. I rose, lit my candle and sat down to ink and paper. I adjured that both name and the truth should only be given. Instantly my pen went off, unwilled by me, and the following was written:

"James W. Barker: U**** J**** is ill, and will die soon. You will be summoned to New York in a few days. Let this be the test."

I laid the paper aside, intending to show it to my wife in the morning when she came from her chamber. I had not faith enough in myself to do so. I read the paper over and over, and finally concluded to destroy it, which I did, though the words are graven on my memory.

About the same hour on Sunday morning, July 25, I was awakened, and urged mentally to write. This I steadily resisted, though the importunity was strong. I refused as strongly as I was urged, and morning sent me to my avocations.

The next morning, July 26, I was awakened by a dream, at the same hour, for the third time. A little girl, in my vision, had fallen from a high stone-wall, between a canal and a river, into the deep water of the latter, in which she sunk. An old man standing by, said, instantly, "She can be saved"—and I plunged in to save her. The shock awoke me, and I had scarce time to ejaculate "Thank God! it is only a dream"—when one of the lower corners of the coverlid was lifted to the height of two and a half feet, and deliberately waved over me, so that I not only saw it do so through the slats of the window, but felt it wave. The light was sufficient for me to see.

The motion of the quilt continued for some seconds, and after it was let drop, there were the distinct sounds of the wafting of a dozen of pinions—as if so many pigeons were waving their wings gently through the air of the room.

I was so filled with this demonstration, and so convinced of its meaning, that when my wife came down in the morning, I was waiting to communicate the facts—which I did.

At 3 o'clock, P. M., the same day, came the Telegraphic Agent, with two dispatches. The first had been sent on Sunday, July 25, and had been detained by some disorder on the line beyond Syracuse. It announced the illness of U. J., and that he would not survive many hours.

The second dispatch, July 26, 1852: "U. J. died fifteen minutes past nine, this morning. Come on immediately."

I went by the first train, but reached New York too late to pay the last sad honors to the remains of a good man, who was the best friend I ever had on earth, save my father.

I had several communications when in New York, from the same source, disclosing matters then to be revealed, which did transpire. I might relate them, but they are of such a nature as to preclude exposure now.

Very truly, yours, R. B. BARKER.

The Universalist General Convention assembled in this city and commenced its annual session on Wednesday, the 15th instant. It is conjectured that the modern Spiritual phenomena will occupy an important place in its deliberations.

New-York Conference.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA.

[WEEKLY REPORT.]

FRIDAY, September 3, 1852.

Present: Mr. Chas. Partridge, Rev. Thos. Hutching, (Savannah, Ga.) Dr. John F. Gray, Dr. S. S. Guy, Joseph T. White, R. Ryer, O. Johnson, Henry J. Horn, J. Stone, Edward Stone, D. Rogers, Wm. Wood, Wm. C. C. Martin, John Atwill, M. B. Ackerman, J. T. S. Smith, R. T. Hallock, and ten others.

Mr. Partridge said the term sphere is used frequently to denote the different states of human existence, numbering seven; the removal from one to another of these is effected through phenomena corresponding to what we term death, but which is, in all respects, a birth. It is, also, and more commonly, used by many in the natural and Spiritual worlds to signify the degrees of truth and holiness to which individuals have attained in the first and second spheres. But since those in and out of the flesh can not comprehend absolute truth, it is impossible to determine the relation one bears to it, or the degree or sphere we move in.

Spirits communicate what they believe to be true, or useful, to earth's inhabitants, but occupying different relations to truth, their intelligence and opinions differ; consequently investigators meet difficulties, and come to hasty and erroneous conclusions as to the conditions and reliability of spirits. Some seek to protect themselves from conflicting communications, by refusing to hearken to any spirit, unless he claims to hail from the sixth or seventh sphere, or dazzles them with some high-sounding name, to flatter their vanity or excite their reverence. If these claims are made by the spirit, what follows is, to them, gospel.

These tests are instituted under the presumption that spirits out of the flesh, as well as those in it, will lie. If this be so, would not an untruthful man, in or out of the form, comply with these conditions in order to gain a hearing if he desired it? Is his testimony as to his name or sphere, more to be relied on than what he may say upon other matters less liable to be influenced by contact with pride of place or personal ambition? Is it not notorious that men testify in our courts, or get clear of it, (as their interests may be,) by affirming or denying belief in an overruling Providence? Such tests are but bribes for lying, and playthings for rogues.

He rejoiced that there was no other test under heaven than that which God has given man whereby to know of the truth; all things must pass the ordeal of Reason, and who ever attempts to believe, or be guided by any other authority, blasts his own spiritual growth, and does violence to God's law.

He said another bad tendency, growing out of a reliance upon spheres and names, is our vanity to which it panders, by puffing us up with the idea of getting into high company—and that our spirits are superior to others' spirits—and all sorts of uncharitableness. He observed that many intelligent communications from the Spiritual World are anonymous, and when the communicator has sometimes been interrogated as to the reason, the reply has been 'we wish you judge the communication by its merits, and not by names or authority.' He said he had yet to learn that low, deceptive, or conflicting communications can be made, excepting through, or to, those who furnish congenial elements. An honest motive to do good, had been sufficient protection to him and his friends generally.

Mr. Smith said that of late his circle had ceased to ask for names; and they are far better satisfied than formerly, when they acted otherwise.

Mr. Horn asked if we ought not seek the satisfaction that arises from the consciousness of the presence of a relative or cherished friend.

Dr. Hallock spoke to the effect that general essays derive no additional force from names, while specific or personal communications owe most of their value to this consideration.

Dr. Gray thinks affinity determines presence. There is a natural relation between a mother and her child, which brings them into communion. This tie is not severed by the grave; but remains the natural basis of an eternal intercourse. So of the friends we love and sympathize with. But there can not be an affinity, in this sense, existing between us and the Apostles, for example, until our minds become elevated and purified so as to sympathize with the plane of their development; and this, he thought, would not be claimed by many, at the present time.

Mr. Thomas Hutching, a venerable peracher of forty years' standing, spoke with great earnestness, in relating the death-scene of one of his daughters, and one of his subsequent experiences as to her spiritual presence with him down to yesterday; when, for the first time, through a rapping medium, (Mrs. Fish,) he had the proofs, which overwhelmed him, that she was really present with him.

Dr. Guy coincides with what had been said respecting calling for great names. He at first thought and acted otherwise, but now he does not seek or expect spirits of a high order to speak with him in natural terms: he thinks they communicate by Spiritual means, and only spiritual ideas, which each must bring down, so to speak, naturalize for himself. As to "spheres," he has found that the prevailing opinions, in the circle, on this subject, is confirmed by the communicating spirit or spirits; so that he thinks the confusion or error arises from the process of naturalizing the spirit's ideas, which process, it seems to him, is, by necessity, one of great difficulty. (By parenthesis, Dr. G. stated his belief in the existence of intentional wickedness in the other spheres.)

Mr. Rogers thinks it of great value to us to know with whom we communicate, as the character for truth and veracity impresses us with greater or less degrees of attention to the matter given. He thinks this event or epoch may be a verification of the prophecy that Elijah should come again and turn the hearts of the fathers to their children and the hearts of the children to their fathers, lest God should smite the earth with a curse—(last chapter of Malachi, 5th and 6th verses.)

Dr. Hallock thinks the great leading use of Spiritual communications is to convince men of the reality of a world to come—of Immortality and its great sanctions. He admonishes against our being too anxious to know all about the other spheres; let us be content with the first great important use—of making us feel our eternal prospect. He advised against trying to gratify an idle curiosity rather than the promotion of real uses, by means of Spiritual communications. We ought to use them as aids to conscience and progress in practical life.

Adjourned. R. T. HALLOCK, Sec'y.

SPIRIT-LAND

"The Spirit giveth life."

LABOR.

BY MRS. FRANCES S. OSGOOD.

Pause not to dream of the future before us:
Pause not to weep the wild cares that come o'er us.
Hark, how Creation's deep, musical chorus,
Unintermitting, goes up into Heaven!
Never the ocean-wave falters in flowing;
Never the little seed stops in its growing;
More and more richly the Rose-heart keeps glowing,
Till from its nourishing stem it is given.

"Labor is worship!"—the robin is singing:
"Labor is worship!"—the wild bee is ringing:
Listen! that eloquent whisper, unspringing:
Speaks to thy soul from out Nature's great heart.
From the dark cloud flows the life-giving shower;
From the rough soil blows the soft breathing flower;
From the small insect, the rich coral bower:
Only man, in the plan, shrinks from his part.

Labor is life!—'Tis the still water falleth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark dust assaileth!
Flowers droop and die in the stillness of noon.
Labor is glory!—the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens:
Play the sweet keys wouldst thou keep them in tune!

Labor is rest—from the sorrows that greet us;
Rest from all petty vexations that meet us;
Rest from sin-promptings that ever entreat us;
Rest from world-sorrows that lure us to ill.
Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over Care's coming billow;
Lie not down wearied 'neath Wo's weeping willow!
Work with stout heart and resolute will!

Droop not 'tho' shame, sin and anguish are round thee!
Bravely fling off the cold chain that hath bound thee!
Look to yon pure Heaven smiling beyond thee!
Rest not content in thy darkness—a cloud;
Work—for some good—be it ever so slowly;
Cherish some flower—be it ever so lowly;
Labor—all labor—is noble and holy—
Let thy great deeds be thy prayer to thy God!

Men are Spirits and Spirits are Men.

The following was marked for publication some weeks since, but chanced to be mislaid among a great number of unpublished articles, and has only just come to light. It was communicated through Rev. Charles Hammond:

1. All spirits are good and not evil. There is no evil spirit on earth or in this sphere. God nor Nature never made an evil spirit.

2. There is no condition of spirits lower than the rudimental. Earth has the lowest order, and the darkest sphere. Hell is not a correct word to convey the proper idea of the comparative condition of spirits in different circles.

3. A circle is not a space, but a development. Space may be used to signify the degrees, because degrees are reckoned by space; but really space has nothing to do with the circles. There are no arbitrary lines of separation in this sphere.

4. A deceiving spirit is not evil, but is one who is deceived. Ignorance is not spirit, but a spirit may be ignorant, and the ignorance may occasion the spirit to deceive others. This is true of man. Being ignorant he may teach his own ignorance, and that ignorance is not wisdom. The ignorance is the absence of wisdom. Undeveloped spirits, in and out of the body, may tell what they know, and they may tell what they believe. The belief may be true or otherwise. If untrue, and the spirit communicates it, it is a deception. Amid the great mass of men who pass into this sphere as they are, it will be seen that they may communicate their opinions as well as their knowledge. It would be well to always ask: "Is this your opinion; or a fact, you know?" But that is not done, and hence opinions are mistaken for facts.

5. Spirits, high and low in wisdom, can communicate, excepting those who are two indolent. A sphere does not signify distance, but elevation in wisdom. Spirits go where they wish, and mingle by attractions. T. PAINE.

ROCHESTER, July 23, 1852.

One of the Fathers.

From the spirit of John Chrysostom, (Bishop of Constantinople,) a Church father, who was celebrated for eloquence, born at Antioch, of a noble family, about the year 354, and died 407,—written by Mrs. Lowe, while spiritually magnetized, at Daniel Gano's, Sept. 2, 1852.

"MY DEAR FRIENDS: We hail with joy inexpressible the interest which we see you take in Spiritual cultivation, and the dissemination of the truths and principles connected therewith; it is a mighty work—a work in which the harvest is great and the laborers few—and a work of momentous interest; for on its success depends the redemption of the human race, from the temporal and spiritual thralldom, whose iron grasp has so long fettered their spirits and crushed the holy image of God in the dust. Look abroad on the face of the benighted earth, and contemplate the suffering endured by God's children, in consequence of ignorance and superstition. Behold them, naked and starving, both temporally and spiritually! And hear them, in their anguish, cry aloud for salvation and mercy, and then say if you are not willing to be made instruments in the hands of God, to lift them from the pit of despair, and show them the way of peace and righteousness.

"Remember that God is the Superintendent

of the great work to which you are called, and he makes ministering spirits of men and women, as well as of angels; and that all who heed this call, and engage in His service, will be rewarded a thousand fold for all their labor. To them it will be given to reap the full fruit of all they sow. Their eyes will be opened to see the joys that await them beyond the grave; and their feet will be lighted by the Lamp that grows not dim—by the Sun that knows no setting hour. They will be co-workers with Angels, and will learn with them, and of them, and each day increase in perfection, in happiness, in wisdom and knowledge.

"Day by day will their spiritual visions be strengthened, till they are enabled to look forth on the flowery plains of never-ending Eternity, where dwell the mighty Hosts that have gone before them, who will share with them their knowledge, and strengthen them with words of wisdom, consolation and love. They will be fed from the table of the Lord, for 'who ever saw the righteous forsaken or his seed begging bread?' Their paths will be opened before them, and their temporal and spiritual duties made clear as the noonday sun. They will be drawn together and their strength and their efforts united, in reforming the world, and erecting a social fabric, on the firm basis of Love, Justice, and Human Brotherhood, whose end and aim will be the development of MAN, physically intellectually, morally, and spiritually.

Your friend and co-laborer,
JOHN CHRYSOSTOM."

MR. EDITOR: We have many mediums developing in this neighborhood. Yours in the Faith and Hope.
Cincinnati, Sept. 3, 1852.
DANIEL GANO.

A Business Spirit.

There are many persons who are susceptible to impressions from spirits, during the hours of sleep, who can not be approached while they are awake. The physical activity, required by ordinary human pursuits; the abstraction of mind from the sphere of its internal relations; and, perhaps, a disposition to spurn even the idea of an angelic ministry, together with a variety of other circumstances and conditions, contribute to render the soul invulnerable to any psychological action while the senses are awake. But when the outward sensation and action are suspended, the soul retires to the sanctuary of its inward life and holds communion, 'in dreams and visions of the night,' with natures kindred to its own. The example recorded below has been repeatedly communicated through other channels, but it is deemed of sufficient interest to warrant its publication in the TELEGRAPH.

SINGULAR DREAM.

Mr. Rowland, of Rowland, a gentleman of landed property in the Vale of Gales, was prosecuted for a very considerable sum, the accumulated arrears of tithes or tithe, for which he was said to be indebted to the noble family, the titular lay impropriators of the tithes. Mr. Rowland was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and, therefore, that the present prosecution was groundless. But after an industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business with his father, no evidence could be recovered to support his defense. The period was now near at hand when he conceived the loss of his lawsuit to be inevitable, and he had formed the determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with this resolution, and with all the circumstances of the case floating upon his mind, had a dream to the following purpose: His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams, men are not surprised at such apparitions. Mr. Rowland thought he informed his father of his distress, adding, that the payment of a large amount of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was not able to recover any evidence in support of his belief.

"You are right, my son," replied the paternal shade; "I did acquire right to these tithes, for which you are now prosecuted. The papers relating to the transaction are now in the hands of Mr. —, a writer, attorney, who has now retired from professional business, and resides in Inveresk, near Edinburgh. He was a person whom I employed on that occasion for particular reasons but who never before transacted business on my account. It is very possible, resumed the vision, 'that Mr. —, may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portuguese piece of gold, and we were forced to drink out the balance at a tavern.'

Mr. B. awoke in the morning with all the words of the vision imprinted on his mind, and thought it worth while to walk across the country to Inveresk, instead of going straight to Edinburgh. When he came there, he waited on the old gentleman, mentioned in the dream, a very old man. Without saying anything about the vision, he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection, but on mention of the Portuguese piece of gold, the whole returned upon his memory; he made an immediate search for the papers, and recovered them—so that Mr. Rowland carried to Edinburgh the documents necessary to gain the case which he was on the verge of losing.

A written discussion, between Dr. B. W. Richmond and the Editor of this paper—concerning the facts and philosophy of Spiritual Manifestations—is about to be commenced in these columns

For the Spiritual Telegraph.

A WISH.

BY MRS. MARY S. COFFIN.

When I resign this mortal breath,
May Poesy my soul inspire
And, though I've passed the gates of death,
Still kindle with the Muses' fire;

And leave my name at my own hearth,
The dreams of all its friends to share,
And in my journeys o'er the earth
On fling my passing shadow there.

I'd wing my flight 'neath yon blue sky,
Decked in a robe of silvery white;
A spirit, with a mortal's eye,
My home, the sphere of Living Light.

Descending to the prisoner's cell—
To pour my balm of comfort there—
I'd tell where saints departed dwell,
And oft his lonely vigils share.

Softly my voice should reach the slave
Who toils for gold from morn till night;
Tell him of rest beyond the grave,
And o'er him throw a flood of light.

The darkest caverns of the deep
I would explore, with searching eyes,
Where many a mortal form shall sleep
Till the last Trumpet bids them rise.

The widow's wail, the sister's tear,
The mother's agonizing grief
For him, who found a watery bier—
Ah! could my spirit bring relief!

O, it should leave its native sphere—
Bearing to all the mandate given—
And, drying up each mourner's tear,
Bring all the radiant light of Heaven.

THE "NEW THEOLOGY."

The following article, which we copy from the *Hartford Times*, is suggestive of a train of ideas which we should be pleased to offer to the reader, but find we have not the requisite space to embody our thoughts. The *Times* has dared to treat the claims of Spiritualism with great candor and fairness, and the example of its Editor can not be too highly commended.

The remarks immediately succeeding—introductory to the communication of Dr. Clark—were written by the Editor of the *Times*:

We copy the following article from the *Hartford Calendar*, of the 7th inst. It was written by one of the ablest and soundest clergymen of the day, Rev. THOMAS M. CLARK, of Christ Church in this city, (as the initials indicate):

We rejoice to see this communication from a high and responsible source. It takes precisely the right view of the Spiritual Manifestations, or we should perhaps say of the manner in which the new phenomena should be treated. The position of Dr. Clark is, that this subject should be fully and fairly investigated, and not treated with contempt. His reasons are that the new theology is rapidly spreading, that its tendency is to revolutionize existing religious doctrines; and that the welfare of churches and the truth of Christianity demand that the principles which govern this new development shall be better understood.

Gentlemen whose candor and truthfulness are beyond suspicion, declare that they have looked upon the strange developments in private families, who make no public exhibition, but who admit their friends to witness and investigate what had suddenly appeared around their hearth-stones, to their great surprise; and they have become fully satisfied that the manifestations are not the result of collusion or trickery, and that the "Mediums" themselves are as ignorant of their origin as any of us. Indeed, the evidence against the supposition that the manifestations are produced by tricksters, is overwhelming, not to those who do not investigate, for they are of course ignorant of the evidence and the facts. But those who have given a fair degree of attention to the subject, have no doubt that the manifestations, as really the result of some new phenomena of the human mind or body, as yet unexplained and not understood—we mean those who do not adopt the doctrine that the manifestations are made by the spirits of the dead.

The most common explanation given is, that these manifestations are the result of a psychological law, through which mind acts upon mind, the positive reading the thoughts of the passive, past and present! But this is certainly a most extraordinary development, if true, and as worthy of investigation as any question that can well be imagined.

Another class, and among them able ministers of the gospel, assert that evil spirits, or the Devil, control it all. Such believers are "spiritual rappers," in full faith. They differ from Brittan and Davis only on the point of evil or good spirits. Rev. Mr. Cox, of St. John's Church, of this city, is among this latter class of spiritual rapping believers. He has recently, we are happy to learn, preached very plainly upon this subject.

If these developments be all a cheat and delusion, the matter should certainly be investigated and exposed, for there are many adopting the new faith, as true and of holy origin.

If it be just what it purports to be, a communication from spirits of another world, then let that fact be satisfactorily established. On this point we want more evidence, though many are already believers, and among them able men.

But how can we get at the facts in relation to this question of so much interest to thousands, without fair and careful investigation on the part of the clergy and others who are capable of elucidating truth and exposing error?

Dr. Clark sees in these manifestations and their great influence over the minds of many, a tendency to overthrow long established and existing doctrines, and he feels that the hold of the new theory is so strong upon the public mind, and still spreading, that "it is worse than folly to despise it." He is satisfied that this new school of theology is not to be extinguished by a sneer. Scoffing does not convince. Ridicule drives the honest believer to a firmer and more determined grasp upon the principles of his faith. Dr. Clark is right. The new theory is turning the minds of men, and upsetting their former views, and it is time that it was discussed and investigated. We have sneered at it long enough. Let us have facts—

give us the truth. We are not ready to say that spirits of another world "rap" upon and "tip" our tables, and set our chairs whirling in the air. But we do say that "raps" and "whirls" are made in an extraordinary manner—that intelligent and most surprising communications are "rapped" out and "written" by "mediums;" and we say further that the evidence in relation to these things is so strong and conclusive, that we have no right to denounce it as a humbug. But what produces the "raps?" what controls the magnetized hand of the medium, who writes without knowing the letters he is making, and writes astounding facts, too? What influences the mind of the medium when he tells of all the peculiar traits of the body which a departed spirit once inhabited—a body that lived before the medium was born, and of which he knows nothing when not in the magnetic state? When these descriptions are given, a dozen in an evening, and to strangers, too, the medium rarely making any mistake, what are we to think and say of them? Call it all a "humbug" in a lump? But that will not meet the case. It is not the course for honest, fearless, intelligent men to pursue.

The following is Dr. Clark's communication to the Editor of the *Calendar*:

From the *Calendar*, Sept. 11.

"Spiritual Manifestations."

An article has appeared in a recent number of a "Second Advent" paper, published in this city, the statements in which are of such a nature as to render a formal answer and denial unnecessary, except for the benefit of those persons who are the readers of that print. I am induced, however, by the appearance of this article, to request the insertion of a few sentences in the columns of the *Calendar*.

It is known to all that certain phenomena, purporting to be of a preternatural character, are now attracting great attention in various regions of the country. Connected with these "manifestations," there is a species of literature, which is also obtaining a wide circulation. There is a large and an increasing number of persons, not all of an illiterate and credulous class, whose minds are drawn to this subject, and whose belief is becoming sensibly affected by it.

I met, a few days since, in a neighboring city, with a distinguished physician, and who is also a Churchman of the most decided stamp, and he said to me "Why do not our clergy inform themselves more carefully as to the tendencies of the times? Do they know the extent of this so-called 'Spiritualism?' I wish to know how to treat it, and as the clergy are set for the guides of the people, I wish to know it from them. I have no fears for my own faith; but my neighbors are swinging loose, and I would like to know what to tell them."

I thought that his demand was reasonable, and it is to draw the attention of our clergy to this subject, the importance of which is not to be determined by newspaper squibs, that I write these lines. There is a work going on in this "Spiritualistic" region, which we shall soon be obliged to meet, in some more potent way than mere official malediction. It is undermining the ancient faith in many quarters more effectually, because more secretly, than any other influence now at work in our community. It can not be properly met and satisfactorily refuted, without examination.

Now shall we of the clergy, through the fear of compromising our dignity and damaging our reputation, make this investigation or not? It is already intimated that clergymen are getting to be abstracted, rather than men, and if cowardice shall prevent us from looking any subject fair in the face, which we have reason to believe is leading society astray, this charge would not seem to be altogether undeserved. To say this matter does not merit examination is to prejudice the case; everything deserves examination which lays any strong hold on the popular mind. The puerilities and nonsense which are connected with it, do not furnish a sufficient reason for turning away with contempt; and if it were so, few subjects would have ever commanded attention in their beginning. Chemistry was once alchemy, astronomy was astrology. But then, behind all these "rappings," "tipplings," and other trivial operations, there is a work going on, which it is worse than folly to despise. I will venture to say that, if the whole extent of this work were disclosed, which the nature of the case renders impossible, it would greatly astonish us all. I am glad to see that one of the most judicious and exemplary western Bishops, whose sound churchmanship and piety none will dispute, has had the moral courage to announce over his own printed signature, that he intends, as he has opportunity, to give the subject a careful investigation.

As the basis of such examination it is evident that these phenomena must fall somewhere within the following classification:

1. Imposture and delusion. If this be the whole explanation, it is important that the trick be so conclusively exposed as to put an effectual stop to so mischievous an imposture. It is certain that such an exposure has not been made, and it will require a rearrangement of the laws of evidence before it can be done. The credibility of human testimony and the degree of credence to be allowed to the senses, are points which will have to be carefully reconsidered.

2. Psychological law. If these demonstrations be a new development of psychology, they are certainly worthy of consideration, for they show powers to exist in the human soul, which our old experience has never recognized. Let the whole matter be settled upon this basis, and it will then be removed to the domain of natural science; and theologians may go on their way unmolested.

3. Influence of evil spirits. If this be the explanation of the whole matter, it becomes a question of some interest to know how their influence may be counteracted; and we have the problem to solve, why such beings are allowed to disturb the minds of men, while spirits of a nobler grade have no direct control over this erring world. But this, also, is a decision which we can not prove to the satisfaction of others, without knowing something of the subject.

4. The only other possible explanation is that which the friends of this new movement claim to be true. In order to show this claim to be untenable, it is of course necessary to know the grounds upon which it rests, and this involves a careful investigation of the subject.

I think there is evidence enough to show that the three elements of imposture or delusion, a new development of psychology, and very probably some evil influence that is extra-mundane, all enter into these "manifestations." As I have not had the opportunity to investigate the subject by personal observation,

never having heard any of these sounds or seen any of these movements, which are said to be produced without the intervention of material agency, I have no further opinion upon the subject. But one thing I know, that it is getting a hold upon the community, which renders serious investigations, on the part of some competent persons, imperative. It is leading to the adoption of opinions which strike at the foundation of what we have considered fundamental truths; it is introducing among us a new school of theology, which is not to be extinguished by a sneer.

I am perfectly aware that to ascribe so much importance to such a subject as this, will lead those who know nothing about it, to suspect the soundness of one's judgment, and it will be said that our wisest course is to let it alone; it is one of the humbugs of the day, and will soon die of itself. It may be so, but the indications do not point that way at present. Men of the highest scientific reputation acknowledge themselves to be perplexed; judges of our highest courts, and of the widest experience, are personally identified with these phenomena; clergymen are questioned by their parishioners, the most important and holy principles of our religion are called in question. Meanwhile, it is right for the clergy, who profess to be the teachers of the people, to remain silent, when they believe that souls, committed to their charge, are being lured to destruction. T. M. C.
HARTFORD, Sept. 8, 1852.

A Vision.

The following article was read at one of the weekly sessions of the New-York Conference, not long since, but was crowded out of the paper at the time.

The following statement is made at the request of a friend, and with great reluctance on account of some uncertainty as to whether I really saw, or whether my own imagination presented, the scene now to be related:

On the evening of the 15th instant, at the residence of Doctor Hallock, I was directed through the raps, (a medium being present,) to go to the residence of Dr. Gray and sit in a circle to be convened for the purpose of seeing an exhibition of Spirit-lights. As I had no other invitation, I felt exceedingly delicate about complying. I mentioned this to the power that was giving the direction, and added, as an additional excuse, that my attendance there on an occasion long gone by had left an unfavorable impression. Still I was directed to go. On arriving at Dr. Gray's I explained the occasion of my presence and was admitted to the circle. Being desirous that my influence should not mar the harmony of the company, I put forth a strong effort of the will to induce a passiveness in my nervous system; and in order that I might not be deceived as to my success, resigned myself to sleep. An additional reason for so doing was that we had sat some minutes and no lights had appeared, which had been seen by all, and none by me.

I suppose I was unconscious for thirty minutes. On awakening I heard others remarking that they saw lights. I looked in various directions but saw none. Presently, in the vicinity of the mediums, I discovered two of a meteoric description which succeeded each other in shooting up about two feet in a right line and then vanished—I saw no more, and again thought of inducing calmness by diverting my attention. Simultaneous with this wish came the appearance of which I am about to speak, but of the reality of which I feel no certainty.

About ten feet distant from me was a panoramic view of a cluster of stiff dagger-like leaves, which rose out of the ground and at various heights and ended in a sharp point. Their growth might be likened to the common garden flag or flower delance, and yet there was an entire difference. They were about three inches in width at the roots and of great thickness. From the center of this cluster I discovered a stem or stalk which rose up, and, at about three feet from the ground, formed a curve and extended back to the ground outside of the leaves. Presently I saw that upon the top end of this stalk was a large species of fruit, somewhat resembling a pine-apple and which rested in a trough filled with mud, green scum and muddy water. The fruit looked poorly matured and the stalk sickly—a striking contrast to the vigor and greenness of the leaves at the roots. It seemed to me a pity that the leaves which—from their structure (being concave on the inside) were intended to gather the dew and moisture of heaven, and conduct it to the parent stem—had, by some misdirection of circumstances, appropriated an undue share to themselves. All at once a nebulous column, somewhat resembling the Milky Way, burst in through the foliage which skirted the bounds of the picture, and threw an oblique glance across the plant, at such an angle as to strike the curve of the stem and the fruit in the trough at the same time. There was a response to its genial influence. As if by the wand of magic its hunched head with modest dignity was raised, until the stem stood perpendicular to the plane of the horizon. Then another meteoric flash or light streamed out from the direction of the first two, and extended its force directly above the picture. Again I looked at the base of the plant and saw that the ends of the leaves had become dried, and their points blunted and that they of themselves seemed to have lost a portion of their vigor. The stem and the fruit, however, had more than gained what had been lost, for in addition to their vigorous and stately appearance, there seemed to be a pleasant influence surrounding them which, if clothed in words, would find utterance in this simple expression:

"I have discovered the object of my existence."

I looked again at the box of filth. Both had gone. The one had been dried by the warming rays of this nebulous column, and the other had shrunk and fallen to pieces. That though here and there a fragment might be discovered among the grass which had grown up where once it stood, yet even those pieces were fast decaying and adding fertility to the soil they had encumbered.

Here the picture vanished. I feel that I have paid a poor compliment to the power, whatever it was, that gave me the presentation. The poetry of pictures is to be felt—not described. I have given an outline of the view without attempting comment. If there is a meaning, others must decipher it. My surprise is enough for me to digest.

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SWEDENBORG'S HEAVEN AND HELL.

A REVIEW.

BY V. C. TAYLOR.

There are many individuals, doubtless, whom the principles of the New Philosophy would more effectually reach, were they not restrained by the impression that many of the theological doctrines not embraced in the formula of Spiritualism, were sanctioned and confirmed by Swedenborgianism—an authority which, to such, may appear not less unquestionable than all the counter-testimony combined, deduced from living Seers and the teachings of Spirits. And it can not be thought as detracting from whatever of merit this authority may possess, to affirm that, since the advent of the present Spiritual Manifestations, it may have augmented its discipleship by some who have first been attracted by the astounding developments of this phenomenon, and through fear of becoming at once too ultra, have adopted—perhaps but temporarily—Swedenborgianism, as a partial relief from the strictures of oriental theology. From the known reputation of the author, we commenced the perusal of the work with the presentiment that its revelations would prove so cogent and irresistible, that all other systems of philosophy must, of necessity, yield to its superior force and influence; but having finished our investigation, we find that popular theology has been disencumbered of but a small portion of its rightful inheritance, by what it may deem the innovations and fallacies of Swedenborgianism.

If, in pursuing the subject, it should appear to some that we are biased—not duly estimating the merits of the work—we must say: as the "whole need not a physician," neither will the truth the work contains need our vindication to enable it to live; while its error may require a helping hand to place it in a position to offer no resistance to the influence the truth would naturally exert. In making our examination, we propose no consecutive method of procedure; but only to notice, promiscuously, some of the few prominent features of the work, attempting to exhibit these in their true character, leaving others to make such inferences in the premises as they may deem are justly merited.

First: As respects Swedenborg's knowledge of the universality of susceptibility to the clairvoyant or abnormal condition. That he believed his own the result of direct and special intervention from the Lord, will be seen from the following extract: "For it has pleased the Lord to manifest himself to me, and to send me to teach those things which will belong to the New Church, which is meant by the New Jerusalem in the Apocalypse; for which purpose he has opened the interiors of my mind and spirit; whereby it has been given me to be in the Spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-five years." Whether Swedenborg was knowing to the phenomenon of clairvoyance, may be inferred by this remark; and as it is manifest that he was not, it is presumptive evidence that, if he was ignorant of one of the first principles of psychology—one that has manifested itself with the race in almost every country on the globe since his time—there may have been many other things, "in heaven and earth, not dreamt of in his philosophy." Again, with respect to the degree of his abnormality, it would seem questionable, if we admit his own confession, whether, out of his whole "twenty-five years" experience as a Seer, he was scarce ever beyond what would now be termed the "sympathetic state" of clairvoyance. Page 236, speaking of what he regarded as an extraordinary condition, he says: "In this state, likewise, spirits and angels are seen in complete reality, * * * scarcely anything of the body being then interposed between them and the person who beholds them. This is the state of which it is said, by those who have experienced it, that they were 'absent from the body,' and that whether they were 'in the body or out of the body they could not tell.' I have only been let into this state three or four times, merely that I might know the nature of it, and might be assured likewise, that spirits and angels enjoy all the senses, and that man, as to his spirit, does so too, when he is withdrawn from the body." If it should be said of this, that his works abound with statements to a counter effect; we shall reply: this, too, is also his admission, and if he has failed to render himself sufficiently explicit, we can not be responsible for understanding him as he seems obviously to imply. Again: Christ—whom he calls "the Lord"—he makes the Creator of the Universe. Page 225, after employing figures and illustrations sufficient to overwhelm the imagination, in describing universal space and the countless worlds by which it is filled, he concludes by saying, of the inhabitants of these worlds, that "Our Lord (Christ) is everywhere acknowledged as the God of Heaven and Earth." He also affirms of the Lord—page 36—that "it is by derivation from the Lord's Divine Humanity, that Heaven, both in the whole and in its parts, is in form of a man." Let us reflect a moment on this proposition: It is supposed, by believers in the Trinity, that the Divine portion of Christ existed prior to his Humanity, which latter is supposed to have been non-existent until the period of the junction of the two natures. Now, as there could have been no Humanity in him until this supposed union took place, it were impossible, according to our author's assumption, that Heaven could have been in existence, until after the advent of the Lord upon our Earth in his Human nature and Material body; for, if he embodied a Divine Humanity before he came upon Earth, then this latter event, with all the importance that is attached to it, were a matter of utter supererogation. Page 44: "It has been shown that the Universal Heaven is as one man, and that it is in form of a man, and is therefore called the Grand Man. I have also been shown that the angelic societies of which Heaven consists, are hence arranged in the same order as the members, organs, and viscera in man; so that some have their station in the head, some in the breast, some in the arms, and some in every distinct part of those members." Now, in order to preserve the representation perpetually, without disturbing its anatomy, it follows that each group must always be in its respective locality; and hence all idea of angels or spirits going about in the Universe, even to communicate with friends in the body, is utterly inadmissible; for, in such case, the human configuration of Heaven would be continually losing, by turns, its various members and appendages—now looking like a colossus, minus a head, then an arm, etc., etc. A slight imputation is affixed to the character of spirits whom he conversed with, respecting the Spiritual form, as given on page 36; he says: "Good spirits * * * desired me with indignation to say from

them, that they were not formless minds, nor ethereal puffs of breath, but that they were men as to shape, and that they see, hear, and possess every sense equally with men in the world." Respecting the probability of "good spirits" uttering, with "indignation," remarks against their incarnate brethren, on account of their not being able to comprehend the realities of spiritual existence, we leave others to judge; to ourselves it is problematical.

In describing the appearance of the Lord, as seen in Heaven by himself, and as the angels told him, on page 56, he says, "Before the right eye, He appears exactly as the Sun of this world; but before the left eye, He does not appear as a Sun, but as a Moon;" and on page 57, he says he appears "in human form." The most rational way of reconciling these incongruities, will be to analyze them according to what we know of the law of Spirit-seeing. We are constantly being informed that, "spirits see only what they wish to see," or believe exists; whether they see realities, as we do material objects, which they have no previous impression of, we are not informed; but to the principle in question: Swedenborg himself assents, by what we find on page 57: "The Lord appears in a Divine, Angelic form—which is the Human—to those who acknowledge and believe in a visible Divine Being, but not to the worshippers of an invisible Divinity; for the former can see their God, but the latter can not." According to this, the rationale of Swedenborg's experience as a Seer, it would seem, might be rendered thus:

The Bible, he believed to be, in toto, the Word of God; the Apostles assumed the identity of Christ with the Father, and Swedenborg accepted the same from them; hence, in accordance with this predilection, he could always see an image corresponding with his interior belief of what he conceived Christ—or, to him, the actual Lord—to be. Cahagnet speaks of the spirit of a child, brought up a Christian, who, when asked, through one of his clairvoyant subjects, how the Lord appeared in Heaven, replied: "He appears as a man on a cross." Here is another verification of the law of Spiritual sight, namely: that they see according to their belief, or desire. Swedenborg believed in a Biblical Hell, hence could see one in exact correspondence with that belief; and the only difference between his case and Milton's and Pollock's was, that he, being in an abnormal state, could see the Hell he believed in, and they could only imagine it. In speaking of preaching in Heaven—the subject which he assumes is paramount to all others, and this, too, not merely with spirits who emanated from our earth, but from worlds filling immensity (page 105)—is "to acknowledge the Lord's Divine Humanity." To view this most extraordinary assumption in the full light of its insignificance, let the reader endeavor to form a conception of the Universe, by a process like the following: On a clear evening, when the celestial concave sparkles with unnumbered eyes of light, go out, and with a telescope of high space-penetrating power, begin to sweep the entire blazing firmament; and where, to the unassisted eye, nothing meets the view but the dark ground-work of unilluminated space, through the magic tube countless constellations appear, bestuding the fathomless abyss; anon, there appears within the field of view, a half-visible cloud of light, which, upon applying higher power, to dissolve into innumerable brilliant, each of which is supposed a center of a solar system. This "island universe," which is now beheld, is but one of thousands of these astral systems, of which our own starry firmament, with the Milky Way, is included. But in view of this immensity of creation, try to imagine that, among the group of worlds which revolve around each of these suns, there is one, existing, a few incidents in the history of which—recorded in a book—furnish a theme of contemplation for every angel and spirit in the Universe; that, in short, this unseen and imagined world has been the theater upon which, at a time, was cradled into being an incomprehensible part—a "Divine Humanity"—of the very Maker of all Worlds and things imbosomed in Infinity!

Here we have a faint picture of the extravagance of Swedenborg, in supposing that any thing connected with the history of our Earth, could be made of such importance to all the spirits which people the Infinite realms of the Spiritual spheres. Intellectually, this philosopher knew that our Earth, in astronomical comparison with others of our solar system, was of inconsiderable magnitude; but, like thousands of others, his realization of this, when brought in conjunction with Bible theology, seems to have been a matter of utter impossibility.

But perhaps some one will say: "If Christ assumed a 'Divine Humanity' on some earth, why may it not have been on our own; it must have been somewhere?" To this we reply: The chances of our Earth being the one on which an event of such transcendent importance transpired, are in the ratio of one against all the other worlds in the Universe; and when it is remembered that the apprehensions of danger from our Earth coming in contact with a Comet, a few years since, were entirely allayed by a celebrated astronomer demonstrating that the chances were one in favor to millions against, a precedent is afforded by which it is easy to decide the probabilities of the hypothesis in question.

Respecting the power of angels in the Spirit-world—page 106—Swedenborg remarks: "If any thing there makes resistance, and is to be removed, because opposed to Divine order, they cast it down and overturn it by a mere effort of will, and by a look. I have seen mountains which were occupied by the wicked made to shake down and overthrown, and some times made to shatter from one end to the other, as occurs in earthquakes. I have beheld rocks, also, split open in the middle down to the deep, and the wicked who were on them swallowed up. I have likewise seen some hundreds of thousands of evil spirits dispersed by them and cast into hell." A few reflections here suggest themselves: If, as he says, page 23, that angels seldom "go without their own societies," because, to do so is "like going out of themselves," it may then be asked, How would an angel be attracted where there were congregated "some hundreds of thousands of evil spirits"? What affinity causes the attraction? And if evil spirits, in such numbers, can frequent the societies of the higher spirits, where then is the security against their constant intrusion? The probability is, that causes like the following were engaged in assisting Swedenborg to see these marvellous spectacles: The swallowing up of Korah's troop; the words of Jesus to his disciples, respecting mountains being removed and cast into the sea; the casting out of the "old Serpent," in the Apocalypse; to which, add a fresh reading of Milton's battles of the angels—where mountains were cast with the ease and profu-

sion that a collection of school-boys would pelt each other with snow-balls. The idea of wicked spirits congregating in such numbers any where within, or adjacent to, the provinces of the higher spirits, is wholly inconsistent with his own admission; which would have "filled them with anguish," and placed them as much out of their element as—if we may be allowed a simile—a fish in a pan of milk. Beside, in saying that they were "swallowed up," seems to imply that they were annihilated—unless he meant that, in imitation of the manner of capturing wolves, by precipitating them into pits, they were by these means sifted through into his Erebus, where he makes them fight and perform such other diabolical acts as would disgrace lions and tigers;—but whatever view can be taken of these statements, they are discrepant, debasing, and most shockingly detractive from the order, harmony, wisdom and beneficence of Deity, which it is the instinct of every rational mind to ascribe to Him.

In making these reflections upon the errors and inconsistencies of Swedenborg, let it be remembered, however, that we have said, we find much in him that appears reasonable and true; and this, we venerate no more, nor less, because of the source of its presentation; but, because—as it commends itself to our apprehension—it is true. Of this class of statements, one occurs on page 115, which seems to explain the objections frequently raised against the reliability of Spiritual communications through writing media, on the ground of their partaking wholly of the style of the medium himself. He says: "When angels converse with man, they turn toward him, and conjoin themselves with him, the effect of which is, to bring both parties into a similar state of thought; and as the man's thought coheres with his memory, and his speech flows from it, both parties possess and use the same language." Whether this be so or not, it certainly answers to the effects generally seen in the case of different mediums; although, when spirits converse through a medium in a language unknown to him, (the medium,) we may then suppose that the spirit, not being in the "thought" of the medium, acts independent of him. But from the instructive portions of his work, we must again turn to view those—which too frequently occur—which are contradictory and extravagant.

A new feature in our author's character as a Seer, discloses itself on page 164; here he appears as an Instructor, where he essays to enlighten no less a personage than Cicero, concerning the meaning of certain occult passages contained in the "Word"; but, to which most condescending vouchsafed, a scene ensues which, as respects the "outsiders," rather places our author in the character of one "casting pearls"; for he says, respecting the reception of his remarks, with these: "Certain wicked Christians, however, injected various scandalous suggestions," &c. The reflections growing out of this remarkable narration are so self-suggestive, that we leave our readers to supply them according to their own fancies, and pass to a statement occurring on the 186th page, where he says that, "man, while he lives in the body, * * * thinks both spiritually and naturally at the same time, and what he thinks spiritually he is not conscious of, but only what he thinks naturally; whereas, when he comes into the Spiritual world, he is not conscious of any thing that he thought naturally in the world, but only what he thought spiritually: such is his change of state." If this be true, our identity must cease with the earthly life; for, there will be no link connecting the two existences; for, what was thought naturally, in the spiritual life will be forgotten; and what, in the body, was thought spiritually, was not at the time remembered. That we now, unconsciously, think spiritually, may be true; but if, upon entering into the spiritual life and then recalling our earthly spiritual thoughts, we are then unable to trace, or append these thoughts to any natural ones which we were at the time conscious of, we say there will be no connection between the two existences; hence, our identity as personalities will be lost. But, without arguing the point at all, the proposition is annulled by the very thing which, above all others, spirits are now constantly resorting to to prove their identity—namely: relating to us incidents in their early life which we at once know, or find by inquiry, were true.

The next representation we would notice is, respecting certain marriages, described on page 200. He says: "It has been granted me to see the nature of the marriage that exists between persons who are immersed in falsities of evil, and which is called the infernal marriage. They talk with each other, and also are connected from an impulse of lasciviousness; but they invariably burn, against each other, with deadly hatred, which is so great as to surpass all description." Again, on the same head—page 202—after death, "they meet, when they fight like hostile champions, mutually inflicting injuries as if they would tear each other to pieces." To account for this description in any way according with Swedenborg's own philosophy—"correspondences"—we must suppose that his internal vision was quickened into a lively apprehension of such doings by a domestic experience similar to that of Socrates, whose amiable consort, Xantippe, is said, once upon a time, to have administered to him unexpectedly—as a symbol of her regard—a copious ablation of dish-water. If our conjecture be correct, it would have been an inevitable consequence, after receiving a "certain lecture" and passing immediately into his state of illumination, that he should, from a "correspondence" with his own interior state at the time, have seen husbands and wives engaged in pitched battles with each other. But, to treat the subject with all the consideration which its lack of dignity will admit of, we will look at it a little more critically. The only thing which would cause disagreement between married parties, in the present life, would be want of affinity; and, as spirits associate only in accordance with this fundamental law—affinity—we know that there could not be, in the other life, a relation perpetuated in violation of this; for, if affinities differed in the earthly life, there would be no attraction in the spiritual; if affinities were congenial in the present life—no matter what was their degree of refinement—then, in the spiritual, what one desired, the other would also; hence there could be no disagreement. But to pretend that natures antagonistic would attract each other, in the Spirit-world, can be shown only when two positives or two negatives will attract each other. Thus we see that this relation is wanting, in all the possibilities upon which alone it could have been founded.

Let us next observe his method of carrying out the Apostolical injunction, of "giving a reason for the hope within us," by the reception of doctrine—page 244. "That we ought to begin with the truths of doctrine

of the Church, which are derived from the Word, and first acknowledge these truths; and that afterward it is allowable to consult scientific." Or, to illustrate, practically, if one wished to know the exact area of a piece of land, first believe it to be a certain size, then measure it to see whether they guessed right or not.

The next point that seems worthy of a connection with the above, is the following, page 246: "I have seen some [spirits] who were recently come from the world, whom I knew by their face and tone of voice; but I did not know them when I saw them afterward." If we are to understand nothing more here than what the literal sense implies, this announcement would form an appropriate counterpart, in point of significance, to the colloquy between the two old ladies, in which one related that, in early infancy, she was so diminutive that she could be put into a quart tankard; of which the other anxiously inquired, "Indeed! and did you live?" If our author is more full and perspicuous here than we apprehend him to be, we can not but regret our inability to fathom him—especially if a greater profundity of his meaning should disclose a similarity of import of that found in the foregoing extracts. We protest, we wish we could examine him with a seriousness becoming a work of more consistency; but let us not be misunderstood: It is a production claiming to be a true exponent of Spiritual realities; it speaks, *ex cathedra*, of the minutia of supermundane verities, "as one having authority;" which, if it speaks truth, unmixed with error, it has a right to do, but which we have seen that, uniformly, it does not; and it is the authority which the error possesses from its association with the truth of the work, which alone we wish to invalidate.

(Concluded next week.)

SOMNAMBULISM.—The Albany Register gives the following account of a case of somnambulism, which occurred in that city on the 6th of July:

"A little girl, daughter of a gentleman residing on North Pearl-st., was suddenly awakened out of sleep by the loud barking of a dog. As soon as she was fairly awake, she was nearly petrified with fright in finding herself, in her night-dresses, at the dead hour of night, standing upon the railroad-track opposite the Tivoli Mills, and just in the edge of the woods, about the Observatory grounds! It was long past midnight, and there was not a human being in sight. The barking of the dog ceased, and recovering her presence of mind, she immediately turned toward the city, and soon reached the railroad crossing at Van Woert-st. There she first ascertained exactly where she was, and presently discovering a man walking near, she ran up to him and begged that he would take her home. The fellow proved to be little better than a brute, and terrified her by first laughing at and then following her. She ran down into Broadway, and knocked at the first door she reached so vigorously as to rouse the inmates at once. They heard her story in astonishment, but feeling that it was a true one, clothed and soothed her, and then accompanied her home. On reaching the house they found the front door standing partly open. The little sleep-walker ran into the hall and called her parents. They had not missed her, and the amazement may be judged of when they found her standing in the hall, at near 3 o'clock in the morning, with strangers, and in her night-dresses. Her curious story was soon narrated, and the kind-hearted people who had protected her were almost overwhelmed with the heartfelt gratitude of her parents."

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